

# THE CHRISTIAN CENTURY

Vol. XXXIII

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■ Number 5

## What Are Religious Fundamentals?

Editorial

## Shall the Minister be Pensioned?

By W. R. Warren

## Liberal Education and the Ministry

By Madison A. Hart

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CHICAGO

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# THE CHRISTIAN CENTURY

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The relationship it sustains to the Disciples is intimate and organic, though not official. The Society is not a private institution. It has no capital stock. No individuals profit by its earnings.

The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

The Disciples Publication Society regards itself as a thoroughly undenominational institution. It is organ-

ized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclesiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

The Society therefore claims fellowship with all who belong to the living Church of Christ, and desires to co-operate with the Christian people of all communions as well as with the congregations of Disciples, and to serve all.

...

The Christian Century, the chief publication of the Society, desires nothing so much as to be the worthy

organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. The Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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## THE NEXT EIGHT MONTHS of THE CHRISTIAN CENTURY

Will be the most significant period in the history of the publication. As readers of the "Century" know, Mr. Morrison has been chosen Editorial Representative of the Panama Congress, with the task of interpreting its deliberations to the secular and religious press of North America. Mr. Morrison will also accompany the deputation of sixteen from Panama to the series of Regional Conferences to be held in four capital cities of South America—Lima, Santiago, Buenos Aires and Rio de Janeiro. He will interpret these conferences also to the press and will compile their deliberations into a volume to constitute Volume Four of the "Proceedings" of the Panama Congress.

Readers of The Christian Century will be pleased to learn that Mr. Morrison has promised to send articles concerning the Congress and Conferences for first publication in the columns of The Christian Century. These will be the first authoritative reports of this great religious council, second in importance only to the Edinburgh Conference, held in 1910.

### HERE IS A SUGGESTION

You will wish your friends to enjoy these stirring reports of the achievements of these epochal meetings. Here is the way for you to realize this desire: The publishers have arranged to furnish The Christian Century during these eight months at a special rate of 75 cents per subscription. Get your friends themselves to subscribe for the paper at this special rate, or pay for their subscriptions yourself. You can do them no greater favor than to enlist their interest in this great gathering which looks forward to the conquest of South America for Christ!—Office Manager.

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It is expected that Mr. Morrison's first article will appear early in February.—Office Manager.

# THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

Volume XXXIII

FEBRUARY 3, 1916

Number 5

## What Are Religious Fundamentals?

THEOLOGY HAS EMPHASIZED DOCTRINES, ORDINANCES AND RITUAL AS WELL AS FUNDAMENTAL ELEMENTS OF RELIGION. THE PROPHETS AND THE MASTER EMPHASIZED LOVE AND THE SACRIFICIAL LIFE.

Out of the practice of putting stress upon the former type of things have come all the denominational controversies and separations in Christian history. By putting the latter into the foreground, the power of Christianity will be restored and the divisions of the church will be healed.

The Roman Catholic Church has given prominence to the centralization of power in a priesthood, and the efficacy of sacraments for salvation. These features it regards as fundamental, and all who deny them rest under Roman disapproval.

The Church of England, and its American branch, the Episcopal church, insists upon the Apostolic Succession as essential to valid church orders, and believe this to be so fundamental a principle of Christian organization that no group of people lacking this sanction can be regarded as entitled to fellowship in the universal church.

The Calvinist regards the doctrine of the divine sovereignty as essential, and similarly the Methodist makes free will his most outstanding religious asset. To the members of those great religious bodies the two doctrines are fundamental.

Various kinds of Baptists regard immersion as fundamental, and in some cases they would even go so far as to exclude the immersed not only from church membership, but from participation in the communion service as well.

And there are various other theological holdings which are regarded by certain sections of the church as fundamental, such as particular views regarding the trinity, the atonement, the inspiration of the Scriptures, the organization of the church, the qualifications of the ministry, the doctrine of the Holy Spirit, and the like.

♦ ♦

Meanwhile great numbers of men and women whose desire it is to think clearly and to act in loyalty to the highest truth, find no satisfaction in allying themselves with church organizations to which matters in these debatable fields are fundamental. They cannot gain their consent to the belief that God is very much concerned over questions which have so little relation to love and the sacrificial life.

It seems to them that if the deity is actually concerned with these merely formal distinctions, which have to them the appearance of triviality he must be a trivial kind of God; and for such a being they have no reverence. For this reason they are remaining outside of all church relationships, content to practice the arts of service and sacrifice as best they can either in other organizations or alone.

It is easy for the informed Christian to reply that the day is past when these above-mentioned matters were really fundamental after all. We are glad to believe that he is right. But there are sufficient survivals of the old bondage to dogma, form and custom to point the criticism that the

church is still only partly concerned with the real ideals of her Master.

Is it not astonishing that through the centuries these crippling and divisive items should have maintained so firmly their hold when the entire current of biblical teaching is of another sort? Doubtless there have been values in particular forms of belief and practice in religious communities, and these will be employed to the end of the day. But the prophets and apostles, and most of all our Lord himself, were little concerned save with the great elements of righteousness, the real fundamentals of religion.

♦ ♦

When the priests of Israel were asked what was essential to divine approval, they had a long list of commandments which they affirmed they had received from God, and which they imposed upon the nation. But when the psalmists were asked their opinion of the man who found acceptance with God they responded, "He that hath clean hands and a pure heart. Who hath not lifted up his soul to folly and hath not sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation."

And when the prophets were confronted with the same question, Micah answered for all of them in the noblest utterance of the Old Testament, "He hath showed thee, O man, what is good. And what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?" When Jesus was approached by one who asked what he meant he must do to inherit eternal life, he answered explicitly that the total requirement was love to God and love to man. He made no mention of any of the beliefs or forms which have been regarded too frequently as essential to the holy life.

In this description of the great assize, the judgment upon human life, he made it clear that men would be approved or condemned not upon the basis of beliefs or conformities, but on the principle of their acceptance or rejection of the life of love and sacrifice. To those who were approved the judge would say in that time, "I was an-hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me."

If men had been held to the observance of doctrines and ceremonies in the apostolic days, very different would have been the story of the New Testament. The first interpreters of Christ were concerned only to ascertain if men believed in the Master and were willing to accept his point of view and his program. The simple social customs by which they signified their identification with the new movement were merely incidental to the great act of making him their ideal and teacher.

If any of these first Christians had been catechized regarding their views on the trinity or inspiration or the atonement or church orders or ordinances, they would have made but a sorry showing. Yet they seem to have met the entire approval of the apostles. Cornelius, the

(Continued on page 7.)



# Shall the Minister Be Pensioned?

BY W. R. WARREN

**F**OR several years our ministers have been asking with increasing urgency that the Board of Ministerial Relief inaugurate some sort of mutual benefit plan. Some of them, seeing what other churches are doing, have felt that we ought to have a permanent and comprehensive system of pensions on which the minister and his family could depend with confidence, and without embarrassment.

Most of them are paying out from \$30 to \$300 each per year for life insurance, and few are getting what they want. Only endowment policies, which are too expensive for ministers to carry, provide for the man's own old age. If he be stricken in middle life with blindness, paralysis, or other disabling disease, his wife has the threefold impossible task of keeping up insurance premiums, caring for an invalid husband and rearing their children. The most urgent work of the Board of Ministerial Relief has been found in helping to meet such situations. Even when the minister dies before his wife, the insurance money, by the terms of most policies, comes to her in a lump sum. She has neither training nor opportunity for handling it to advantage. The actual records show that, in nine cases out of ten, the money is soon gone. Life insurance is good, especially if it is carried with the Presbyterian Ministers' Fund, which is now open to all Protestant ministers on equal terms, but it stops short of meeting the most important emergencies. Even where it applies, the policies of \$1,000, \$2,000, \$3,000 and \$5,000, which are as much as most ministers can carry, give only partial and temporary relief.

## THE MINISTERIAL RELIEF SYSTEM.

While the minister is thus unable to depend upon life insurance, he is unwilling to depend upon our present Ministerial Relief system, even if its resources were outrunning the demands, which he knows they are not. All we can say about our present pensions being long overdue payment for service rendered, or a recognition of service for which no adequate payment can be made, is discounted for him by the fact that one must prove his need, as well as his worth, before he can be enrolled. He feels that this is all right for the pioneers, and for emergencies and exceptional cases of misfortune, but not for normal dependence. We must honor the manly self-reliance of his attitude, even while we see the futility of the steps he is taking, or hopes some day to take, to keep himself and his family from ever "coming on the board."

But the churches have more at stake than the ministers have, and an adequate and dependable pension system is therefore even a more pressing necessity for them. The lack of such a system involves the brotherhood in four great losses in its ministry, which is its chief asset: a loss in efficiency through paralyzing economy; a loss in power through divided attention and commercialized service; a loss in permanence through defection to other callings; a loss in recruiting through the opposition of parents and friends. The chief outlay of our churches is for buildings and ministers—about \$4,000,000 each per year. The houses we carefully insure

against possible loss by fire. We are beginning to see the necessity of safeguarding the men against certain loss by old age, disability or death. Even if we were insensible to the obligation we owe to those who have given their all to the church, and incapable of the grateful affection we ought to show our fathers in the faith, in sheer self-preservation we must be able to read the clear logic for the present situation. Of course, in the measure that we long for the Christian conquest of the earth, all that affects the leadership of God's people concerns us most deeply.

But it is one thing to say we must have a pension system, and another to frame a plan that will meet our needs, our resources and our disposition. No ready-made or second-handed system will fit the Disciples of Christ. Moreover, this is the brotherhood's problem, and not merely the board's. So, after careful consideration, and in recognition of the trust imposed in them, the Board of Ministerial Relief submits the following plan, not as a recommendation but as a basis of inquiry. Does the brotherhood want a more thoroughgoing pension system than we now have? If so, does this plan meet the requirements? If not, how should it be changed?

## THE PENSION.

It is proposed that we aim to provide, at the age of 65, or 70 if the minister himself prefers, a retirement pension of \$500 per year for men who have served 30 years or more. For earlier disability the basis of pension shall be \$100 for the first five years of preaching and \$10 per year for each additional year, with graduated extras for 20 years and more. Widows shall receive three-fifths of the amounts to which their husbands would have been entitled. On the death of both parents minor children shall receive a like equitable allowance.

Half the life-service of our present ministry has been accepted by the churches without provision for pensions. Here is a vast accrued liability which we could not begin at once to fully discharge, even if the whole brotherhood were aroused and ready to begin the support of the new system. So it is doubly necessary that payments begin on a lower basis and increase as the fund grows.

Whatever may be done by large gifts from individuals it is thought good, as well as necessary, to ask the ministers and the churches to assume the chief burden of the system, in the ratio of one to four. This would bring one-fifth of the cost from the minister and four-fifths from the rest of the brotherhood.

## THE PREACHER'S PART.

It is proposed that every minister who wishes to enroll himself and his family for the benefits accruing from this system shall pay into the fund, on an actuarial basis according to his age at entrance, an amount sufficient to pay for a pension of \$100 per year at old age retirement and corresponding allowances for other contingencies, as mentioned above. From the records of the Presbyterian ministry for over a hundred years expert actuaries have calculated just in good health, and there are as many as what this requires.

If those who go into the system are 300, to make the law of averages hold good, the cost for retirement at 65 would be as follows: for those entering at 23, \$21.57, at 30, \$25.15, at 35, \$30.28, at 40, \$38.22, at 45, \$50.61, at 50, \$71.77, at 55, \$114.22. Those over 40 should be allowed to elect retirement at 70, with correspondingly lower dues: at 40, \$25.89, at 45, \$32.52, at 50, \$42.74, at 55, \$59.77, at 60, \$93.69. Payments could be made quarterly, semi-annually, annually or in one lump sum. Those who feel unable to make the full payment might be allowed to pay half rates and receive corresponding benefits.

Since the payments by the ministers are thus definite, and would of course be held sacredly for the one purpose, the board could guarantee from the first one-fifth of all the proposed benefits.

## THE CHURCH'S PART.

As the contract between the board and the minister thus would enable the board to give him something definite on which to rely, it would also allow the board to go to the churches with a practical proposition and an inspiring challenge. Let each congregation pay regularly an amount equal to 5 per cent of its minister's salary. This is the rate that would be required to maintain the church's four-fifths of the system's cost, if all were participating and all accrued liabilities fully provided for, so we dare not ask for less. As the introduction of the plan will be harder than its continuance, we dare not ask for more, but will have to depend upon the greatly increased individual gifts which definite action on a worthy basis by ministers and churches will stimulate, and then simply make the pensions of the first few years what the state of the fund allows, giving our system time to grow to normal proportions.

These beginnings will be the more modest, since the present system will have to be carried along parallel with the new, and we cannot ask any church for more than the one offering per year, though of course, any that can and will may go beyond 5 per cent.

Meanwhile the minister-member has four substantial encouragements. That which is guaranteed is more and better than he could get elsewhere for the same outlay. The benefits will grow year by year, not only during the time that elapses before his retirement, but after his pension begins. The probability is that many years will pass before he is either disabled or retired. If at any time his necessities are beyond the fixed benefits of the new pension system, the brotherhood still stands back of him with the old Ministerial Relief fund and its increasing assurance that "We will not forget."

## A POSSIBLE OBJECTION ANSWERED.

If any church should be tempted to think of the 5 per cent as beyond its strength, it will realize on reflection, that it is just such congregations that must suffer most by our failure to provide Ministerial Pensions, exactly as it is the church that had the greatest struggle to build that can least afford to let its house stand uninsured. For the brotherhood as a whole, if our ministers are worth the \$4,000,000 per year we are paying them, it would

certainly be wise to add 5 per cent. in pensions to secure 100 per cent. enhancement in service. So especially, the poorest church can well afford to add a nickel on the dollar to what it is paying for preaching to get better and more certain preaching. It is not an improvement of 5 per cent. but a doubling of the power of our ministry, that we are proposing. Furthermore it seems scarcely possible that any self-

respecting congregation will let its minister pay his share regularly, and fail to send its monthly check, though the relation of the two is not contractual, but better, moral and religious.

The Members of the Board of Ministerial Relief are happy to count themselves "servants of the servants of our Lord," not alone for the preachers' sake but for the sake of the Church of Christ which he purchased with his own blood.

They rejoice in the splendid increase of contributions during the last three years, a gain of 129 per cent, and believe they can count on the people who have made this response to give wise and earnest consideration to the questions submitted above. It is God's work, and vital to all the interests of his kingdom. Let us seek his direction and rely upon his might to carry through whatever is clearly seen to be his will.

## Liberal Education and the Ministry

BY MADISON A. HART

**P**REPARE as he may, the honest, conscientious worker in any field of endeavor soon makes the discovery that he can not deal successfully with all the issues involved, all the problems that come up for solution. Why should the ministry be an exception to this general rule? This does not cast any reflection on the honest toiler who is doing the best he can with meager preparation and equipment. It comes rather as a challenge to the ministry as a whole to impress the world with the significant fact that the richest endowed lives must be found in the pulpit as well as in law, medicine, science and philosophy. The time has not passed for God's demand for the finest of the wheat and the firstlings of the flock. This must still be our ideal. Otherwise we shall help the world to believe that the soil is more important than the soul, that the material has greater value than the spiritual.

### THE TIME ELEMENT.

As a mere matter of economy of time a liberal education has great value. The more poorly we are equipped the greater amount of time it takes to do a given task. Today the average minister's work is increasing in geometrical proportions. He must, therefore, be able to do a maximum amount of work in a minimum amount of time. "If the iron be blunt, and one do not whet the edge, then must he put to more strength; but wisdom is profitable to direct." A dull tool not only makes a demand on strength, it makes, if any difference, a

still greater demand on time. Why work with dull tools when there are so many intellectual grindstones ready for service? The proper use of thirty minutes of time per day marks the difference between efficiency and inefficiency.

Many paintings are shorn of beauty and power because the artist failed to give the correct perspective. Many great, fundamental truths fail to bring definite, worth while results, not through any fault per se, but because of a failure on the part of the speaker—his mental perspective, like that of the artist, spoils the effect. A man with a liberal education is less likely to make this sort of a blunder. His more definite and intimate knowledge of the manners and customs, ideas and ideals, prejudices and passions of people is a great safeguard against grievous generalizations and unwise and unwarranted interpretations.

To be most effective truth must always be properly related to other truths. Here is where much harm is done by sincere, honest people. We make enough "bone-head" interpretations with as good mental perspective as we can command. What must be the state of affairs when we close our eyes to the great world of truth that lies round about us? Every truth fits naturally and normally into all truth. God is not a God of confusion, but of order.

### DURABLE SATISFACTION.

A poorly prepared worker is not apt to be a very happy workman. While hap-

piness in our tasks is not the first great essential, it is nevertheless an essential. That which marks the difference between drudgery and delight, is the facility or lack of it in our avocations. It is not merely to produce more bushels per acre of corn, wheat and oats, that we should have evangel of scientific farming, but that the farmer with this increased increment of knowledge, may get more genuine joy and durable satisfaction out of his daily toil. The fertilization of the soil, like the fertilization of the soul, not merely produces greater yield of bushels but of permanent joy.

Why should it be considered a small matter to be happy in our work? Is there not a real need today that many of us have restored the joy of our salvation? Jesus gives peculiar emphasis to this truth in "The Parable of the Talents." Thrice does he ask that we make a proper use of our talents that we may enter into the joy of our Lord. What he commends we may well accept without question.

If the minister of today would broaden his service, he must unquestionably broaden his culture. All good grist is good for the mill if we know how to grind it. The right sort of liberal education will make any workman not only more efficient, but more liberal in the use of time, talent, energy, enthusiasm, sympathy and love. We are here in this world "not to be ministered unto, but to minister" and to give our lives as a sacrifice for the world. The best is none too good.

Columbia, Mo.

## "Mammon"

Two Poems by Thomas Curtis Clark.

### DIVES.

**I** HAVE built me a kingdom of my own.  
Great walls encompass me about.  
No man can fret my soul.  
My ships have scoured the Orient,  
And have brought to me gems and gold.  
My board is weighted down with delicacies.  
My daughters are clothed in ermine and purple.  
The art of the world is on my walls.  
No other man can equal me.  
No man can envy me, to attack me;  
For my castle gates are barred,  
And my walls are strong.  
What though the cursed mob be penniless!  
What though babes and children starve,  
And women cry for bread!  
They cannot steal my joy;  
For my gates are barred,  
And my walls are strong.  
O my victorious soul, take thine ease,  
Eat, drink and be merry;  
For thou art alone in the earth;  
Thou hast wrought mightily;  
Thou hast built for thyself  
A kingdom of thine own.

### THE CHILDREN OF ESAU.

**F**ROM the dreamless sleep of the well-fed  
They rise at the morning-time.  
They feel no joy at the glory of the sunrise,  
They see no heaven reflected in the drop of dew;  
They hear no God clear-speaking to the heart of man  
In the freshly-blown rose.  
What care they to be called "sons of God,"  
If the appetite of sense be satisfied?  
What care they for Bethel dreams,  
If only the forests are full of venison?

What profits it to think?  
Grows not the body lean with much thinking?  
Why speculate on future years?  
May not life's present good be lost in speculation?  
This is the end of life: To eat, to drink, to sleep,  
To feel no gnawing of the appetite;  
To strive not after things far distant.  
Soon cometh death! Much more then must we haste  
To find the good this world can give.  
Spirit? The word falls dead upon our ears.  
Flesh, let the flesh be satisfied!  
Maywood, Ill.



## EDITORIAL

### MEN AND MILLIONS

**N**OTHING has tended to bring the Disciples of Christ into greater prominence as genuinely interested in the forward movements of religion in our time than the Men and Millions campaign.

Comparatively little has been said about this work in our religious press. This was as the promoters of the campaign wished it. They desired to make a quiet, but intensive, canvass of the different states in the interest of all our great missionary and benevolent causes.

The educational value of the enterprise thus far is incalculable. Under the stimulus of the Men and Millions campaign individuals and churches have been led to realize their privileges and responsibilities as never before. To widen the vision from parochial to world-wide fields is to impart a new sense of the wonder and value of life. To convert from his sinful conduct a man who has been contributing five dollars a year and who could give five hundred, is to offer him a new means of satisfaction and efficiency.

The campaign is now taking on a more intensive form. The tragedy of the great war has led to enormously increased activities in the manufacturing centers of our country. It seems wise, therefore, to turn from the general canvass to the visitation of such industrial cities at the present time.

Men who are making money out of the manufacture of the munitions of war ought to have a humbling sense of the need of some form of expiation for their sins, and those who are being enriched by the industrial quickening in other and legitimate lines of production should rejoice in the opportunity the Men and Millions movement presents to them for co-operation in world-wide philanthropy.

We congratulate the leaders of this campaign, Messrs. Cory and Miller, upon the wisdom of their new strategy. We congratulate the returned missionaries, the educators and the laymen who are associated with them in this splendid work. And we congratulate the churches to which they come with their inspiring and informing messages.

The Brotherhood of Disciples will not forget to be much in prayer in behalf of this movement and its leaders.

### MR. MORRISON'S JOURNEY

**T**HE Panama Congress in the interest of Christian work in Central and South America is a very notable event in the religious history of the continent. Even among informed leaders of the Roman Catholic church concern is felt about the moral conditions prevailing in the lands where for centuries that church has been practically the only religious force making any effort to replace the primitive paganism. And in wide areas the Roman system seems little better than paganism itself.

The gathering at Panama is to attempt an intelligent and comprehensive consideration of the entire field of Latin America. The enormously rapid growth of this region in industrial competence and wealth makes it imperative that its moral and religious training should not be left in incompetent hands in so plastic a period.

The Panama meeting is to be followed by a series of regional conferences in various portions of South America. Nothing so comprehensive has ever been attempted in American missionary work. What the reports of the

Edinburgh Conference were to world-wide missions, the reports of the Panama and the succeeding conferences will be to the students of the American field.

It is a matter of profound pride and satisfaction to the Disciples that three of their number have been given most honorable responsibility in connection with these gatherings. Mr. Inman has been the executive head of the movement, with offices in New York for many months past. President Paul has been one of the foremost workers in the development of the plan. And Mr. Morrison has been chosen as the official editor of the reports that will go out to the secular and religious press, and of the volumes of the official report that will be issued immediately following the conferences.

No reader of *The Christian Century* needs to be told how worthily this honor has been bestowed on Mr. Morrison. It is the sincere belief of those associated with him in the conduct of *The Christian Century*, now at liberty in his absence to express themselves freely, that he is the most versatile and brilliant editorial writer among the Disciples. And in this judgment a great company of our people share.

The entire *Christian Century* family looks forward with eagerness to the beginning of the series of articles from Mr. Morrison's pen in interpretation of the conferences, and in description of the interesting experiences which lie before the members of the Commission. They will combine the fascination of a travel story with the inspirational values of missionary education. Everyone is anxious to learn all he can about South America. All our business men are turning eager eyes in that direction. Our educators are studying its problems. Our missionary leaders are sensitive to the openness of that vast region to evangelical influences today. For these and many other reasons we shall want to read every word of Mr. Morrison's narrative, and shall want our friends to share the experience.

### A NEW STEP IN CHRISTIAN ENDEAVOR

**I**T WILL be remembered that the first week in February is Anniversary Week in the calendar of the Christian Endeavor Societies. At that time Christian Endeavor will be thirty-five years old.

Naturally many of the churches and all of the Endeavor societies will make a good deal of that week, and especially of Sunday, February 6.

Among the Disciples it will be a favorable opportunity to emphasize a new and important step in our Christian Endeavor activities. For we are inaugurating a field secretary of Christian Endeavor, in the person of Frank M. Lowe, Jr., of Kansas City.

For ten years past almost the whole burden of Christian Endeavor promotion, so far as denominational devotion among the Disciples was concerned, has fallen upon the shoulders of Rev. Claude E. Hill, of Valparaiso, Ind., our national superintendent. This service, entirely unrewarded save in the appreciation of the Disciples, was no light obligation. It seems appropriate, therefore, that something of this burden should be shared, and accordingly the new step has been planned.

There are, of course, no funds with which to finance this new venture save those contributed by the Christian Endeavor Societies themselves. It will cost about \$2,000





annually. The societies are, therefore, asked to make offerings for this purpose in connection with their anniversary services the first week in February. In this manner they can assist in the extension of Christian Endeavor enthusiasm among the Disciples, and at the same time manifest their appreciation of Mr. Hill's long and continuing service.

### BIBLE SCHOOL ARCHITECTURE

THE report of the dedication of the Bible-school building of the Franklin Circle church, in Cleveland, is symptomatic of a widespread movement to give to the church school its rightful place in the life of the church.

From all sides there comes the news of similar efforts to adequately house and equip the Bible-schools of our churches. The study of Bible-school architecture is receiving fresh attention.

The Bible-school movement has passed through several phases. At first it was regarded merely as a somewhat necessary, but hardly important feature of church activity. Later the stress was laid upon attendance, and much interest was aroused by reports of great companies of men and women, running up into the hundreds, who composed Bible-school classes.

It is legitimate to enroll as many persons as possible in the Bible-school, but this is not the most important feature of Bible-school promotion.

Today this phase of number worship is passing, and happily passing. It is recognized that efficient work can only be accomplished in smaller groups and with adequate equipment. This does not mean a diminution in zeal for large attendance upon the Bible-schools, but it means that wise leaders are unwilling to sacrifice efficiency to numbers.

The study of public school architecture has reached an advanced stage of adaptability to the needs of popular education. The church school has the same claim upon public attention, and it is an encouraging sign that it is beginning to receive it.

### A DISCIPLE AS A SUCCESSFUL EDUCATOR

THE Disciples are always sensitive to the popular approval of one of their number in any line of public service. Friends of Prof. Ernest P. Wiles, superintendent of schools at Evansville, Ind., regard him as one of the most successful of present-day public school educators. His experience at Muncie, Ind., and other places fitted him admirably for his present work. He has brought the public school system of Evansville to a high state of efficiency. The schools themselves, both district and high schools, are models of efficiency. The physical welfare of the pupils, both as to diet and exercise, receives careful attention. The manual training and domestic science departments have reached a high level of effectiveness. A great stadium has recently been constructed for athletic events. Courses of lectures are maintained both for pupils and teachers. Mr. Wiles' influence has gone far out into Indiana educational circles, and he is a prominent official in the State Teachers' Association. He is now actively engaged in preparing courses of biblical instruction which are to be used under the general scheme of the North Dakota plan in the public schools of the state. Mr. Wiles is a devoted and enthusiastic Disciple, a strength to the church in Evansville and a credit to the brotherhood.

### WHAT ARE RELIGIOUS FUNDAMENTALS?

(Continued from page 3.)

Roman captain, may have had some instruction in the theories of his pagan faith, but Peter required of him no technical knowledge of religion in any form. He only said, "In every nation he that feareth God and worketh righteousness is accepted with him." Nor did that other captain with whom Jesus spoke in Galilee know more of the subtleties of religion. But the Master said of him, "I have not found such faith, no, not in Israel." And to the dying thief, who had opened to him his confidence, he said, "This day shalt thou be with me in paradise."

Men have tried to conceal the significance of these great sayings by insisting that in some strange way the conditions of life were changed after the Lord's departure, and the same assessments of life were no longer valid after the Day of Pentecost. But Jesus' words are of an eternal quality. The simple truth is that he cared only for the life of love and sacrifice. Wherever he found it, he was satisfied. Wherever he found it lacking, he was disturbed.

It is sometimes asserted that the church is weak today because the so-called "fundamentals" of Christianity are not sufficiently stressed; and to uphold the tottering ark of God men hasten to print articles or pamphlets or books on "revelation," or "miracle," or "prophecy," or "inspiration," or "vicarious atonement," or "the scheme of redemption," and to affirm that a particular view of these and other doctrines is basic as a condition of acceptance with God. And all the time the life and words of the Son of God make clear the fact that what the Father wants is love and the sacrificial life.

To believe in God as Jesus believed in him; to follow Jesus as he bade his disciples do; to use the Bible as a vivid and precious record of the greatest religious experience of the ages, and the disclosures of the life of Christ; to work in the church as the best of the means by which men have been associated for the attainment of the life of love and sacrifice; to practice the life of prayer, of trust and of holiness in companionship with Jesus; to rejoice in the privilege of sacrificial effort in behalf of the world which Jesus loved and helped to save; and in this spirit to begin here and now to live eternally—these are elements worthy to be called fundamentals of the Christian faith.

H. L. W.

### A PRAYER

This world has not provided for my heart. It has provided for my eye; it has provided for my ear; it has provided for my touch; it has provided for my sense of beauty; but it has not provided for my heart. Provide thou for my heart, O Lord. It is the only unwinged bird in all creation; give it wings, O Lord. Earth has failed to give it wings; its very power of loving has often drawn in into the mire. Be thou the strength of my heart. Be thou its fortress in temptation, its shield in remorse, its covert in the storm, its star in the night, its voice in the solitude. Guide it in its gloom; help it in its heaviness; direct it in its doubt; calm it in its conflict; fan it in its faintness; prompt it in its perplexity; lead it through its labyrinths; raise it from its ruins.

I cannot rule this heart of mine; keep it under the shadow of thine own wings.

GEORGE MATHESON.

# The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

By Orris F. Jordan

## A Conference on Methodist Reunion.

A conference will be held in Evanston, Ill., a suburb of Chicago, and the seat of Northwestern University (Methodist) at which various members of the divided Methodist groups will speak on the problem of reunion. The meeting will be held under the John Richard Lindgren Foundation for the promotion of international peace and Christian unity. The proceedings of the conference will be brought out in the form of a volume before the next General Conference of the Methodist Episcopal church.

## Carranza Pledges Religious Freedom.

The relation of Carranza to religious parties in Mexico has been a very interesting question ever since the United States government recognized him. The Washington representative of Carranza has thus stated his attitude: "The Laws of Reform, which guarantee individual freedom of worship, according to everyone's conscience, shall be strictly observed. Therefore, the Constitutionalist government will respect everybody's life, property and religious beliefs, without other limitation than the preservation of public order and the observance of the institutions in accordance with the laws in force and the constitution of the republic." The Catholic hierarchy in America fought bitterly against the recognition of Carranza, and are now compelled to admit their humiliating defeat. Carranza has aided Protestant mission work somewhat in the past and recognizes the value to Mexico of such work, especially in its educational aspects.

## Church Statistics Appear.

The statistics for American Christianity for 1915 have made their appearance. The religious bodies have made another good year's growth. The gains in membership reported by the large denominations for 1915 are as follows: Presbyterian, North, 55,000; the largest annual increase in its history; Disciples, 50,000; Baptists, North and South, 145,000; Episcopalians, 26,000; Lutherans, 60,000; Methodists, North, 104,000; and Roman Catholics, increase in population not in enrolled membership, 242,000. It is interesting to note how large a percentage of the religious population is in nine leading religious bodies. These have 33,800,000 out of the reported church population of 38,725,000. The percentage of gain is less than it used to be, and is now less than the percentage of growth in the population.

## "Come to Church" Effort in the East.

West Philadelphia has promoted a "Come-to church" campaign, with very complete organization. Large bill posters were put over the cities, and cards were hung in the street cars. The population was carefully canvassed and the results given to the pastors. Post cards have been issued to the ministers, fifty thousand in number, which are sent to the people whose absence from church has been noted.

## Baptists Talk of City Temple and Headquarters.

The Baptists are still talking of establishing a great building in Chicago which shall serve somewhat the function of Tremont Temple in Boston, and Ford Hall. It is proposed to put Johnston Myers in the field to raise a half million dollars to erect a new building on the present site of the Immanuel church on the south side. This building would be at once a place of worship and an office building for the Baptist interests of the city. Dr. Myers raised last year for his local church about fifty thousand dollars.

## Wants Prayers for Animals.

The war is bringing to the front the recurrence of older points of view religiously. Archdeacon Wilberforce of Westminster Abbey in England advocates prayers for animals engaged in the war and himself uses one that was first given to the world by St. Basil in 370 A. D. He expresses faith in the everlasting life of animals and asserts that the following worthies of the past have believed in such a doctrine: Luther, Wesley, Toplady, Cowper, Southey, Tennyson, Bishop Butler, John Keble, Pope, Byron, Charles Kingsley, Dean Stanley and General Gordon.

## Antagonism Between Catholic and Protestant.

Bad feeling between Catholics and Protestants has been fostered by certain elements in each camp in recent years. The prosecution of the Menace in the courts has resulted in a verdict of not guilty, which is hailed as an evidence of the truthfulness of the allegations made by this rather strenuous journal. In Buffalo, the Knights of Columbus counsel their members to show tolerance to Protestants. Catholics are exhorted to affiliate themselves with Protestants in civic enterprises, and members of the older church are urged to be more considerate, more charitable and more Christian. The Knights in Buffalo condemn the policy of supporting Catholics for public office just on the ground that they are Catholics. If Catholic defense is always to take on this character, there will be an era of better understanding.

## Dr. Abbott Celebrates Birthday.

Dr. Lyman Abbott, editor of the Outlook, formerly pastor of Plymouth church in Brooklyn, was the guest of honor at that church on Jan. 14, on the occasion of his eightieth birthday. Dr. Newell Dwight Hillis presided at the dinner.

## Young People's Day.

The first Sunday in February is set apart in the various denominations as Young People's Day. In many denominations, special programs have been prepared which are given by the young people themselves at the evening service.

## Churches Observe Community Week.

Rogers Park is a residential suburb of the city of Chicago and five leading churches co-operated in

that section recently in a Community Week. The speakers were Dr. Shailer Mathews, Dr. Edgar Hill, Dr. Theodore Soares, and Dr. Graham Taylor. The meetings were well advertised and the community responded to this effort at a get-together week on the part of the churches.

## New Book on Bishop Asbury.

Bishop Asbury, the first American bishop of the Methodist Episcopal church, died March 31, 1816. In anticipation of the celebration of the centenary of his death, the Methodist Book Concern is bringing out on February 1 a memorial volume by President Ezra Squire Tipple on "Francis Asbury, the Prophet of the Long Road."

## Holy Name Societies.

The Holy Name societies of the Roman Catholic church in the archdiocese of Boston have a membership of 100,000 people. The purpose of this society is to work against the blaspheming of the holy names used in the Christian religion. The members of this society remonstrate against profanity, and where the profane one is drunk or unreasonable, they are pledged to offer to offended deity a prayer to atone in some measure for the sin committed by the other man.

## Largest Y. M. C. A. Branch in the World.

By an increase in membership of no less than nine hundred during the year 1915, the New York West Side Branch of the Young Men's Christian Association has become the largest branch of the organization in the world. Its membership is now 7,114, the nearest approach to this figure being Boston, with 7,100; Detroit, with 6,948, and Chicago Central, with 6,061. Under the able and earnest direction of Mr. E. Graham Wilson, the religious department of the West Side Branch ministered to 257,566 men at a cost of \$14,596. This work includes noon-hour shop meetings, lobby meetings, meetings held at street corners and in the building auditorium. The educational department at the close of the year had an enrollment of 3,763, with a total attendance for the year of 85,453 and an income of \$95,831. The physical department has a membership of 3,338, with a class attendance of 44,975 for the year. The employment department reports having obtained positions for 2,642 men during the year out of 3,428 applications for work and 4,908 calls from employers. The total attendance at the branch during the year was 873,327. The annual report of the treasurer, Gilbert Colgate, places the total budget receipts at \$316,903, with expenses reaching practically that amount. Mr. William M. Kingsley will head the Board of Directors as chairman for another year, and an extension of activities is planned for the opening of spring.

...

"All wars are follies, very expensive and very mischievous ones. In my opinion, there never was a good war or a bad peace. When will mankind be convinced and agree to settle their difficulties by arbitration?"—Benjamin Franklin, in 1783.



# The Sunday School

Lesson for February 20.

## THE CHRISTIAN BROTHERHOOD AT JERUSALEM.

(Temperance Lesson.)

**Golden Text:** Love one another from the heart fervently. 1 Peter 1:22.

Lesson Acts 4:32-5:16: verses 4:32-5:5 printed.

Memorize verses 34, 35.

4 (32) And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. (33) And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. (3) For neither was there among them any that lacked: for as many as were possessors of lands or homes sold them, and brought the prices of the things that were sold, (35) and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

(36) And Joseph, who by the apostle was surnamed Barnabas which is, being interpreted, Son of exhortation, a Levite, a man of Cyprus by race, (37) having a field, sold it, and brought the money and laid it at the apostles' feet.

5 (1) But a certain man named Ananias, with Sapphira his wife, sold a possession, (2) and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. (3) But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and to keep back part of the price of the land? (4) While it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. (5) And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it.

### VERSE BY VERSE.

4:32. **One heart and soul.** The heart is the seat of our deepest emotions and the soul is life. The expression is used to denote the deepest unity of life purpose.—Not one of them said that aught of the things he possessed was his own. They counted what they had as in trust for the good of all.—They had all things common. It was held for the common good. This was voluntary and not at all compulsory.

4:33. **Great power.** With convincing and persuading effort.—Gave. Literally, gave back, as something they were in duty bound to give.—Great grace was upon them all. God's gift was helping them, they were filled with his spirit.

4:34. **Neither was there among them any that lacked.** Since they held their property in trust for others, no need went unsatisfied. As many as were possessors. This was done as the need arose. Human nature is ennobled by the example of generosity.

4:35. **Laid them at the apostles' feet.** A figurative expression indicating the method of giving. It may be following the oriental custom of giving gifts to kings. The apostles were the ones best fitted to receive the gifts. As any one had need. No equal distribution, but charitable or generous giving to the needy.

4:36. **Barnabas.** He was a cousin of John Mark and afterwards a companion of Paul.—Son of exhortation. This literally means "the son of a prophet." Not so much prediction as teaching.—A Levite. Originally the Levites were forbidden to hold land.—Man of Cyprus. This may account for the fact that he had land for sale.

4:37. **Having a field.** To support the poor.—The money. The sum of money.

5:1. **But.** Suggests a contrast with another man.—Ananias. One of the men belonging to the church in Jerusalem.—Sapphira. The name means "beautiful."—Sold a possession. Property of any kind, but in this case probably land.

5:2. **Kept back.** The verb means "to set apart for one's self;" hence to appropriate wrongfully.—His wife also being privy to it. They had planned together the deceit. One was as guilty as the other.

5:3. **To lie to the Holy Spirit.** To deceive the Holy Spirit. A lie may be acted as well as spoken. God's spirit is always present with his children. He is also present when the collection baskets come around.

5:4. **While it remained.** In your possession.—Remain thine own? It appears from this verse that the property given was wholly a voluntary gift. The sin was in

the pretense that the part they brought was all.—Thou hast not lied unto men, but unto God. Ananias had not only sinned against human brotherhood, but also against the spirit that makes it possible.

5:15. **Gave up the ghost.** Died. Used only in Luke. It occurs in the Septuagint, and in medical writings.

### Test Questions.

1. What was the size of this church?
2. Who was the leader at this time?
3. What was the theme of his sermon?
4. Were there many poor in Jerusalem?
5. How were they cared for?
6. What sin troubled the church?
7. What is the meaning of, "They had all things common?"
8. Wherein lay the sin of Ananias?
9. Was the lie spoken or acted?
10. What do you consider a lie?
11. How did Jesus regard shams?
12. How may we keep back part?
13. Contrast the characters of Barnabas and Ananias.
14. What is the temperance application?
15. What application has the lesson for our day?

## Brotherhood

The Lesson in Today's Life.

By ASA McDANIEL.

He who denies the brotherhood of man in thought, word, or deed, is just as much



an infidel as he who denies the fatherhood of God; they are parts each of the other. The one cannot exist without the other.

Seneca said, a long time ago that "we are members of one great body, planted by nature in a mutual love, and fitted for a social life. We must consider that we were born for the good of the whole." "None of us liveth to himself, and none dieth to himself."

The foundation of this thought is love. Our Lord said, "By this shall all men know that ye are my disciples, if ye have love one to another." It was this principle that caused God to give, and Jesus to live and die for the highest good of the world. This has been the foundation of a long line of philanthropic and benevolent organizations the world over, and shall continue to be the inspiration of the thought of brotherhood to the end of time. Just as rapidly as this principle is crowned king among the nations war will vanish and all men will be brothers again.

Most of us are quite willing to help the man who is in trouble through no fault of his own; but some of us stumble when we are called upon to help the man who is the cause of his own helplessness. We have not measured up to the ideal of Jesus until we are willing to help the man who plunges himself into trouble.

Just as long as men are not equal in brain, or physical power, to live it will be the duty of those who do possess these powers to help their weaker brothers. It will be their obligation to aid them in such a way as to help them to their higher self and not to pauperize them. Much of the aid given in the past resembles that of the man who robbed a fellow man of his possessions, then donated him enough to get home. What most men want is not charity, but justice.

Until we come to realize that we owe more to our fellows than their wages, we

cannot claim to be thoroughly Christian. The head of the house owes more to her cook than wages. The merchant owes more to his employees than their weekly wage. We owe to those we meet on the street every day more than half of the sidewalk. They are our brothers and sisters and they deserve our love and sacrifice.

What shall we say of our brothers from across the seas? They are here and they are in a very real sense our brothers. If the man in need is our neighbor, they are surely our neighbors and have a right to expect our care and leadership. They are human and should receive human treatment at the hands of a Christian nation. Christ died for them just as he did for us, and we cannot claim kinship to Jesus and withhold it from them. "Inasmuch as you did it not unto one of these least, ye did it not unto me."

When we recognize our common brotherhood the community will be a safer place in which to live. Every effort will be made to keep temptation of all sorts out of our brother's path, and give him every inducement to live an upright life. A brother would not put in the hands of another the thing that will take his life, under the guise of friendship. Beware of the man who has no more interest in you than your money will buy.

Americans could, with profit, imitate the church manners of the Japanese. A missionary says: "Japanese audiences are models of politeness. No one yawns, snaps his watch, shuffles his feet or goes out, even though the speaker is talking in an unknown tongue. Every eye is upon the speaker. When he begins to speak he is greeted by a polite obeisance from every one in the audience; and when he concludes, another low bow from every one in the room says silently 'I thank you.' After the address, song, a prayer, and benediction, and then what? A grabbing of hats and canes and overcoats and a 'break' for the door? Ah! no; the Japanese have not learned thus to close their worship. All drop into their seats again; for a full minute they sit with covered eyes and bowed heads, and then slowly and reverently pass out of church or break up into little groups."

# Disciples Table Talk

## W. B. Clemmer Doing Remarkable Work at Rockford, Ill.

On January 23 Central church, Rockford, Ill., celebrated with W. B. Clemmer the seventh anniversary of his coming to the Rockford work. When Mr. Clemmer began his ministry at the Illinois city, the congregation was worshipping in a remodeled frame flat building, the whole property worth about \$10,000. On this there was an indebtedness of \$4,100, which has made the task of building the new church that much more difficult. On Feb. 13, the new church will be dedicated, worth, without the lot, about \$30,000. The congregation has raised in cash during the last three years over \$22,000. There is a continually growing membership which now numbers 328 resident with a Bible-school enrollment of 304, of which Mr. Clemmer is also serving as superintendent. The growth during the past two years almost equals the four preceding ones. Mr. Clemmer paid a tribute to his wife at this meeting for her wise counsel and hearty support in his work. The congregation is in most expectant mood looking forward to the entrance of the new auditorium, where they believe the real task of the church will be properly begun in the city. J. R. Golden, of Bloomington, will assist the pastor in a week's meetings before dedication day, beginning Sunday, Feb. 8.

## 17th Annual Dinner Meeting of New York Disciples.

The big event in the social life of the Disciples in New York is the Annual Dinner of the Disciples' Missionary Union. In 1916 the dinner will be given on Tuesday evening, February 8, at 7 o'clock, reports P. E. Jerome. The place selected is the Fifth Avenue Restaurant, corner 23rd St. and Fifth Avenue. The tickets are \$1.25. A large private dining room seating 200, has been reserved for the dinner. The program will be of the usual high order. The topic of the addresses will be "Christian Unity," and the speakers will be F. W. Burnham, of Cincinnati; Finis Idelman, of New York, and M. M. Ammonson, of Brooklyn. The toastmaster is W. M. Haushalter, of East Orange, N. J. The Disciples' Missionary Union, of New York, promotes mission work in the metropolitan district at five different locations. The annual budget is about \$5,000. Mr. A. E. Chaney is president of the union.

## "Each-One-Win-One"

### Campaign at Memphis, Tex.

Memphis, Texas, church, to which Samuel H. Austin ministers, is planning an "Each-One-Win-One" campaign for the Bible-school. It is hoped to bring about a revival in the community, which is inclined to be cold and indifferent spiritually. This church is in need of a good plumber, a jeweler, cement contractor and osteopath physician, writes Mr. Austin.

## "Centurion Band" Promoting Efficiency at Richmond Avenue, Buffalo.

Not long ago Charles M. Fillmore, pastor at Hillside church, Indianapolis, organized a "Centurion Band" among his church members which met with great success. John P. Sala, of Richmond Avenue, Buffalo, N. Y., advised with Mr. Fillmore, and is now promoting this plan elaborately in his church. This is a 100 day campaign through which the following aims will be realized, if Mr. Sala's desires are fulfilled: 100 special pledged workers, 100 additions to church membership, 100 increase in church attendance, 100 calls per week, 100 new pledges to current expenses and missions, \$100 per 100 members in every member canvass, 100 singers for the choir, 100 attending prayer-meeting, 100 attending Christian Endeavor meetings, 100 increase in Bible-school attend-

ance, 100 cents increase per Sunday Bible-school offering, 100 in Home department. Each of these goals will be under the direction of some individual or organization. The campaign began with the annual meeting, January 12, and will culminate April 23.

## International Leaders in Louisville.

February 13-18 will be a week of unusual interest to the Bible-school workers of Louisville and Kentucky. The 13th will be a great rally day for all the organized Bible classes of Louisville. It is hoped the number may reach ten thousand men in Sunday-



W. C. Pearce, who will be one of the speakers at the coming Bible-school rally at Louisville, Ky.

school that day. On Monday night, February 14, there will be a great mass meeting at the Second Presbyterian church, when there will be short addresses by Marion Lawrence, W. C. Pearce, Prof. J. R. Sampey, E. W. Halpenny, Mrs. Mary Foster Bryner, John L. Alexander, J. Shreve Durham, W. A. Brown, and others. Every feature of organized Sunday-school work will be presented in an interesting way. Tuesday at 6 p. m. there will be three banquets for different groups or workers, the Elementary at the Temple Methodist church, the Secondary at Klein's on Fourth St., the Adult at the First Christian church. The mornings and afternoons will be devoted to conferences. A large number of the members of the International Committee, representing all of North America, are expected to be present. The meeting of this committee will be held Feb. 17-18.

## A "Pastor's Class" at Canton, Mo.

Henry G. Burgess, pastor at Canton Mo., has organized a pastor's class of young church school children to meet once a week—Friday afternoon of each week until Easter. The members of this class will be candidates for membership in the church at the completion of this course of lessons on "Christian Doctrines." Mr. Burgess writes that he has examined many texts, but has decided that "The Training of Church Members" published by the "Disciples Publication Society" is the best. On Jan. 9, the Methodist pastor at Canton exchanged pulpits with Mr. Burgess. The congregations were completely surprised by the change, which was for the morning service.

## R. A. Doan at Springfield, O.

C. M. Burkhart, pastor at Springfield, O., reports that R. A. Doan visited his church

on January 23. He spoke to over 100 men in the Bible-school service and to a full house at the morning church service. Mr. Burkhart is now engaged in a series of evangelistic services, doing the preaching himself and being ably assisted in the music and personal work by Miss Katherine Netz. A feature of the meetings is a Junior Chorus, which sings each Friday evening. Springfield has a Bible-class of nearly 400.

## Norwood, O., Makes Record Offering to Missions.

The annual reports of the various departments of the Norwood, O., church, C. R. Stauffer, minister, revealed a grand total of \$11,200 raised during 1915 for all purposes, 131 persons were received into the membership of the church; 19 were lost by removal and two by death, making a net gain of 110 in membership. The Bible-school averaged 601 in attendance for the year. The largest amount was contributed to missions, in the history of the church, and over \$3,000 was paid on the building debt in spite of hard times. S. J. Corey, F. M. Rains, R. A. Doan, N. F. Dean, J. H. Fillmore and C. R. Stauffer are the elders of this congregation.

## Disciples Congress to Meet in Chicago.

The Disciples Congress will meet in Chicago, April 25-27. The plans are going steadily forward, reports F. E. Lumley, secretary, and the program is rapidly taking shape. The outlook for a fruitful meeting is bright. Great and timely themes are to be discussed and big men are to discuss them. Some of the notables to be present are: W. D. Ryan, Youngstown, O.; H. E. Stafford, Massillon, O.; Prof. C. E. Underwood and Prof. W. C. Morro of Butler College; Prof. Charles M. Sharpe, of Chicago, and Editor F. D. Kershner, of the Christian Evangelist. It is very desirable, writes Mr. Lumley, that all who are interested should take notice of the date of the meeting and plan to attend. This is the reason for early publication of the date. Further announcements will appear from time to time. Persons wishing further information should apply to Frederick E. Lumley, College of Missions, Indianapolis, Ind.; J. H. Goldner, of Cleveland, is president of the Congress.

## Birmingham, First Church, Gets Rid of "Dead" Members.

Henry Pearce Atkins has entered upon his fourth year of service with First church, Birmingham, Alabama. In the three years of his pastorate the roll of active members has increased from 325 to 469; the roll of out-of-town members from 79 to 86; and the roll of inactive members reduced from 195 to 140. These 55 on the inactive roll were induced to exchange their nominal membership in the First church for active membership in other congregations. A debt of long standing was recently removed and the church enters upon the new year with its valuable property unincumbered without deficit in its current expenses. Mr. Atkins writes that, of the members of First church who have rendered conspicuous service to the community, Mr. R. M. Goodall stands pre-eminent in his contribution to the Anti-saloon League of Alabama. He is the most liberal contributor in all the state and his generous gifts to the cause supplied the sinews of war for the present state-wide prohibition. Mr. W. S. Stallings, general secretary of the local Y. M. C. A., has brought this association to first place among the cities of the South. Mr. J. R. McWane, president of the American Cast Iron Pipe Co., has inaugurated a welfare work among his employees that is attracting national attention for its contribution to the problem of the uplift of the negro. Mrs. S. P. Moore, president of the Birmingham Graded Sunday-school Union, and field worker for Alabama, has rendered efficient service both in the city and throughout the state; while Mr. E. B. Pennington, as superintendent, has brought the First Church Sunday-school to the best period in its history.



### Full-Blooded Indian Addresses New York Church.

On Wednesday evening, February 2, at Central church, New York City, was held a special missionary meeting. The leader of the meeting was Mrs. Finis Idleman. Special interest attached to the meeting on account of the speakers selected. Rev. Henry Roe Cloud, M. A., B. D., special representative for the Roe Indian Institute, of Wichita, Kansas was chief speaker. Mr. Cloud is a full-blooded Winnebago Indian, and is the hereditary chief of his tribe. His subject was "The Present Indian Situation." Miss Rose Armbruster, a missionary of the Foreign Christian Missionary Society, from Tokio, Japan, spoke on "Japan and Christian Missions." Miss Armbruster is at home on a furlough, and taking special studies at the Bible Teachers' Training School.

### To Build for Larger Things at East End, Pittsburg.

The annual membership banquet of East End church, Pittsburg, John Ray Ewers, pastor, was held Jan. 19, with a large attendance. Reports show that during 1915, 78 new members were received, 25 by baptism. Twenty-two letters were granted and four members were lost by death. Net gain, 52. The active membership is about 600. A little over \$14,800 was the total amount of money raised during the year. The Building Committee at East End is hard at work and it is expected that the new building will be begun within 1916. Probably there will be a large Bible-school house, an auditorium seating 1,300 and a four story dormitory for young men. The minister's salary has been substantially increased, making it possible for him to own an automobile. This church has for its ideal steady, solid, substantial growth, working always for very large ultimate things.

### Albion, Ill., Church, Promotes "Century Class" for Christian Training.

About two years ago the church at Albion, Ill., where T. J. Clark ministers, successfully dedicated a splendid \$15,000 church home. Too often it is true that a new building breaks the back of a congregation and the work retrogrades. This has not been true at Albion, as reports indicate: The money pledged on the new home is coming in regularly, the Sunday-school keeps at about 200 attendance, and in the last few weeks about fifteen young married people have enlisted in the work of the church. One of the outstanding events in recent months is the organization of a "Century Class" for the training of the church membership for service. Seventy-five persons are now enrolled, with bright prospects for reaching the 100 mark in a few weeks. The Albion work is Mr. Clark's third charge in forty-five years. His former pastorates were at Vincennes and Bloomington, Ind.

### Herbert Yeuell Will Lead in Wabash, Ind., Meetings.

Evangelist Herbert Yeuell will assist Frank E. Jaynes, pastor of the church at Wabash, Ind., immediately following the National Convention at Des Moines. Mr. Jaynes states that Mr. Yeuell was not selected at random as the evangelist for this field, but because of the high character of his work and peculiar fitness for that strong and intellectual church. A representative of the Wabash church was present at many of Mr. Yeuell's inspirational addresses and lectures recently given at Memorial church, Chicago.

### Secretary G. W. Muckley Goes to Panama.

Secretary Muckley goes to the Panama Latin-American Congress to represent the Board of Church Extension. Mrs. Muckley is making the trip also. They sailed from New Orleans on a fruit steamer, yesterday. Mr. Muckley reports that he attended the Home Missions Council, in New York, ten days ago, being a member of the Rural Fields Committee, also of the Church Building Committee. Secretary Grant K. Lewis was also present, as a member of the Business and Executive Committees.

### Baptists and Disciples Co-operate in Meetings.

The members of the Baptist church, at Rialto, Cal., are co-operating in a meeting being held at the Disciples' church there by Bruce Brown. J. E. Pickett is the Rialto pastor. Twenty-six persons were added to the membership in two weeks, large audiences attending each night in spite of rain. Mr. Brown's next meeting will be at Pico church, Los Angeles, with S. M. Bernard.

### Danville, Ind., Bible Class Presents Organ to Church.

The Third Anniversary Banquet of the Twentieth Century Bible Class, of Danville, Ind., church, was held in the dining-room of the church, Wednesday evening, January 19. There were 275 who partook of the banquet feast. The wives and husbands of the mem-



Rev. W. W. Sniff, in whose school at New Castle, Pa., the first week's collection in each month goes to missions.

bers of the class as well as the officers of the Bible-school, officers of the church and the Board of Control, were the invited guests of the evening. The menu consisted of 12 turkeys and one deer, besides other bounties. Most of the program was rendered by the class. A challenge was given to this class by 25 of its members that if the class would maintain an average attendance during the next year (excepting August) of 101, they would pay the expenses of the next Anniversary Banquet. This challenge was accepted and last Sunday there were 117 present at the class period. This remarkable class has been a great factor in the church life at Danville. The social spirit which it fosters and its ministries to the sick have endeared it to many people. Its aim is to follow a practical religion instead of a merely theoretical one. When the new building was erected a new organ was needed. An offering was made by Mr. Andrew Carnegie to furnish \$1,250, if the other \$1,250 could be procured locally. This class raised the amount and presented the organ to the church. It also furnished its class room, which is also used for Christian Endeavor, prayer-meeting, and general service room of the church. It also provided the dining room with enough splendid collapsible tables to seat 250 people. The class is recognized as a factor in the community life and these annual banquets are one of the great occasions of the calendar year of the church. The class is taught by the minister of the church, Charles O. Lee.

### Ohio Has "School of Inspiration and Instruction."

Wilford H. McLain, Ohio Bible-school Superintendent, reports a successful "school of inspiration and instruction" held by the state society for Bible-school workers at

### Report of Central Church, Terre Haute, Ind.

J. Doyd Jones, pastor at Central church, Terre Haute, reports that the congregation raised a total of \$14,713.25 during the year just closed. This amount came from the following sources: Current fund, \$10,044.91; Bible-school, \$3,078.84; Social Union, \$653.22; Ludeans, \$452.06; C. W. B. M., \$295.22; the Circle, \$45.00; Christian Endeavor, \$44. The Bible-school had an average of over 600 attendance for the year. Mr. Jones writes that this is a great united church.

## Bible Schools at Work

the Marion Christian church. Ninety-five persons enrolled, representing sixteen schools, and seventeen persons fulfilled the requirements necessary for an international certificate. C. A. Pearce, the pastor-superintendent, and his workers had secured a large amount of advertising space in the local papers and did much personal work before the school began. The Marion Tribune had a reporter at every session of the school and gave accurate and generous reports of each of the lectures. The faculty was composed of Walter S. Goode, Youngstown; E. W. Thornton, Cincinnati; J. J. Tisdall, Columbus; Mrs. Phebe A. Curtis, and the Ohio State Superintendent. Those in attendance were so well pleased with the work that they set on foot plans to have a similar school each year.

### New Castle, Pa., School Gives First Collection in Month to Missions.

Some very interesting figures are gleaned from the annual report of First church school, New Castle, Pa. The average attendance at the school's sessions for 1915 was 430, a gain of 33 over the year preceding; the total collections were \$1,395.47, an average of \$26.84 per Sunday and an increase over 1914 of \$416.14. The school paid \$400 on the debt of the church. In this school the first collection every month goes to missions. W. W. Sniff is pastor at New Castle.

### F. E. Billington Tells of Pioneer Work in the Northwest.

In the great northwest district of the United States lies a fruitful field for Bible-school development, the more so for the reason that much of this country is sparsely inhabited and the work of the pioneer sort. F. E. Billington has the good fortune to have been chosen to lead the work in the northwest with headquarters at Spokane (Altadena Apts.) Of recent progress made he writes thus interestingly: "We are very happy in the northwest just now to be able to report a decided gain both in the number of schools giving to American missions and in the amount given. Last year we were ahead of the previous year, but for this year, and at this time, our gain over last year is 56 per cent in the number of contributing schools and 46 per cent in the amount sent in. The standard of work in our schools is better than last year. The spirit of our workers is broadening and deepening. The educational idea is beginning to grip our churches in an effective way. We have organized five new schools (within the last two months. Three of these are in school houses in the country in eastern Washington, one at Idaho Falls, Ida., and the other among the Chinese people in Spokane. This will be a sort of mission for our schools in the city. There are at least a score of places where we should have Bible schools, but it is a difficult task to find people who will take the responsibility of the work. At Harlowtown, Mont., and Snohomish, Wash., we have committees acting as a sort of "Trust Companies" for organizations as soon as places of meeting can be secured. If our people in the great "Center" knowing of consecrated Disciples living in communities where we have no churches, will give me names and addresses, I shall count it a great favor."

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher.



### Herbert Yeuell at Memorial Church, Chicago.

Dr. Yeuell belongs to Memorial church probably more than to any other congregation of the Disciples. He is rarely there, but Mrs. Yeuell is one of the valued members of the congregation. His homecoming during the holiday season made possible the planning of a two weeks' mission at the church. It was not intended that this should be a revival meeting in the usual sense of the word, but it was felt that a series of lectures and addresses such as Dr. Yeuell could deliver would be of great value. He was there on three Sundays and the two intervening weeks. On Monday and Friday evenings he delivered illustrated lectures on such themes as would interest any audience. Many of his pictures were very beautiful. On the other evenings and the Sunday morning he preached earnest and straightforward sermons such as would promote church efficiency, would accentuate the values of the Christian life, and would bring men and women to decision to become members of the church. The weather was exceptionally unfavorable during almost the entire period of his stay, which greatly limited the attendance, but those who were present profited by the meetings and greatly enjoyed both the addresses of Dr. Yeuell and the singing of Mr. Earl Yearsley, his assistant. There were a number of additions to the church by confession as well as by letter. A longer period of similar work would undoubtedly have greatly increased this number. The people at Memorial were glad to become so well and favorably acquainted with Dr. Yeuell, as they already knew and prized the association of Mrs. Yeuell and their son Don. They can now understand something of Dr. Yeuell's success both as evangelist and lecturer elsewhere.

### Miss Josepha Franklin Visiting Indiana Relatives.

Miss Josepha Franklin, who for twenty-five years has been engaged in mission work in India arrived in Anderson, Ind., early last month, and is a guest at the home of Mr. and Mrs. Benjamin Wright, relatives of the missionary. Miss Franklin is one of three sisters who have worked in the mission field of India. One sister, Mildred, who is now married and lives in Utah spent a number of years in heathen lands, and is yet doing mission work in the state where she resides. Stella Franklin is still in India. Miss Josepha Franklin left India early last spring, and in June reached California, where she attended the National Convention at Los Angeles. Subsequently she suffered from nervous breakdown, brought on by constant responsibility in teaching the gospel to Hindoo children. Miss Franklin was ill for many weeks in California, then visited her sister in Utah, following which she was the guest of another sister, Mrs. Grace Homan, in Cleveland. Miss Franklin is the living link in India for the Christian church at Kokomo, Ind. Since she left Anderson, both her father and mother have died. They were pioneer church workers in Anderson and charter members of Central church. Stella Franklin, the sister missionary, will soon reach Anderson on a furlough.

### Bloomington, Ind., Church to Build New Bible School Home.

Plans have been ordered drawn for a new church edifice to be erected by the Kirkwood Avenue Church, Bloomington, Ind. It is hoped to begin actual construction work early in the spring. It is the present plan of the building committee to erect a structure not to cost more than \$30,000 to be known as the working part of the building so as to accommodate the rapidly growing attendance at the Sunday-school which is now between 400 and 500. Later, the main structure will be erected for the general church work. W. H. Smith is pastor at Kirkwood Avenue.

### Activities in African Missions.

W. R. Holder and his new wife write that they have reached Moneika, Africa, in the

best of spirits; that they are located in their home there and planning for large things for the station. Dr. and Mrs. J. G. P. Barger, who went out at the same time, are located at Bolenge. This is their initial service on the field, and they write that the outlook, the surroundings, the work and the missionaries have all inspired them more than they had even dreamed. Dr. Barger, Dr. Frymire and Dr. Jaggard are making the rounds of the various stations for difficult surgical operations. Many of these patients have the dread disease of elephantiasis, the cure of which has been very successfully handled by our medical men. Some of these patients have been obliged to wait a year for the operation.

### Christian University and the Missouri College Union.

On October 26, a committee appointed from the Missouri College Union visited Christian University, at Canton, Mo., for the purpose of inspecting equipment and organization, with a view to its admission to membership in the union. The committee consisted of J. C. Jones, Dean of the College of Arts and Science of the State University, chairman; Professor Basket, of William Jewell College, and Professor Voshell, of Central Wesleyan College. The report of the committee, just out, is favorable to the school. The members of the committee take occasion to say some very complimentary things about the present position of the school and its future prospects, the chairman going so far as to say that, in his opinion, Christian University was destined to become the strongest college in the state.

### Michigan Leader Makes Five Record.

Since State Evangelist J. S. Raum, of Michigan, began his ministry fifteen years ago there have been 2,491 persons brought to decision for Christ and his church.

### Central Church, Houston, Texas, Building Up Attendance.

Central church, Houston, Texas, has inaugurated an attendance campaign covering a period of six weeks. The city is divided into four districts with a captain over each. The duty of the captains will be to arouse an interest in the church by a larger attendance from their particular district. Cards for registration have been provided and every one in attendance requested to register the service present and as to whether a member or a visitor, and church preference, if not already a member.

### Son of Laura D. Garst Marries.

"Morry" Garst, son of Laura D. Garst, well known and loved in Iowa, and among Disciples of many states, was married to Miss Bertha Lampson of Fairfield, Ia., on Christmas day. The wedding was the culmination of a four years' acquaintance at Iowa State college, Ames. The groom was formerly a West High football player and later an Ames tract star. He was born in Japan, where his parents were missionaries under the Foreign Christian Missionary Society.

### Benton Harbor, Mich., Church Soon to Have New Home.

Benton Harbor, Mich., church is making an heroic effort to complete the new church building by April, 1916. It is going to be one of the finest auditoriums in the city. The church began a friendly contest with the Dowagiac Sunday-school Jan. 1, and the church at the same time entered upon a great educational campaign, leading up to a special evangelistic meeting in April. Additions are reported nearly every Lord's day. T. W. Bellingham, the pastor, completed seven years' pastorate last November, when the church gave the minister and wife a fine reception.

### New Teacher in Chinese University Studies the Field.

Dr. Clarence Hamilton has been enjoying visits to the churches in the Chuchow District with W. Remfry Hunt. The history of these churches around the great evangelistic district of Chuchow covers a period of twenty-five years. Mr. Hunt has been in

the Chuchow field since its opening, being the only surviving missionary of the four pioneer founders of our work in that city. Dr. Hamilton says the experience is a wonderful education in the origin and development of mission churches. While in the Chuchow field, Dr. Hamilton is studying the Chinese language and preparing for his work in the chair of philosophy in the University of Nanking.

### Missouri Church Meets in Theater.

Meetings of the church at Princeton, Mo., E. T. Cornelius, minister, are being held in a theater owing to the fact that the congregation has sold its old building and has not completed the new one. Because of the absence of the minister, conducting a meeting at Ravanna, the men of the Princeton church have been conducting the Lord's Day evening meetings.

### Lowell, Ind., Pastor Cares for Mission Points.

S. O. Landis has received 115 into the fellowship at Lowell, Ind., the past year. The congregation gave more than \$7,000 for all purposes and has been mothering a number of mission points. Mr. Landis having preached three and four nights a week throughout the surrounding country. The congregation recently had the joy of ordaining two of its members to the ministry.

### "Get Together Campaign" at Berkeley, Cal.

H. J. Loken is leading in a "Get Together Campaign" in his church at Berkeley, Cal. He reports that never before in the history of the church have so many persons taken hold of the church tasks. Hundreds of calls and phone messages are speeding the campaign on its way. Mr. Loken writes as follows of the new ideals which have aroused the enthusiasm of his workers: "We have set our heart on a committee of a hundred boosters who will stand around this thing until it is an assured success. The object is to get together in our common enterprise of bringing the Kingdom of God to men. More concretely, it is to secure the co-operation of every member of the church in making of our church an evangelizing agency; two hundred scholars taking regular work in our Bible-school; one hundred young people brought into touch with the two C. E. societies; at least fifty women, including the young women, enlisted for mission study once a month; a missionary budget of \$400 per year paid in monthly or weekly; our current expense budget met promptly every month; at least fifty new members added to the church, and the best and most efficient choir in the city—these are some of the big ideals we are working for."

### Independence Boulevard (Kansas City) Has "Whatsoever Circle."

The "Whatsoever Circle" of Independence Boulevard church, Kansas City, Mo., has a membership of 225 women. In the past year they have contributed to the current expense of the church, to seven charitable institutions of the city and to needy families and individuals. They have maintained a scholarship in William Woods College, conducted devotional services at a girls' home, a summer camp and for individuals, and conducted a vacation Bible-school and a "Mothers' Circle." They have pledged \$1,000 for the furnishing of the orthopaedic ward of the new Christian hospital.

### Missionary Books Become Best Sellers.

The Foreign Society is selling a large number of missionary books this year. The rally teams report that never before have the people been so eager to buy literature. The annual sales of missionary books by the Foreign Society are from 5,000 to 10,000 copies. It looks as though this year would be a phenomenal year in that regard. Among the best sellers are "In Cherry Blossom Land," by Mrs. Madden, "Epoch Makers of Modern Missions," by A. McLean, and "Among Asia's Needy Millions," by S. J. Corey.

### Los Angeles Pastor Considers Modern Problems.

A series of Sunday evening sermons was recently preached by Scott Anderson, pastor at South Park church, Los Angeles, on the timely subject, "Is This a Christian Nation?" The question was answered from various viewpoints on successive Sundays, as follows: (1) This a Christian Nation—(1) Historically, (2) Politically, (3) Religiously, (4) Educationally, (5) Socially, (6) Industrially, (7) Internationally? Mr. Anderson recently wrote a two-column editorial for the Los Angeles Examiner in criticism of the billion dollar loan made by this country to the allies.

### Indiana Churches Making State Survey.

The State Survey of the Christian Churches of Indianapolis is now in progress. The state workers, in-



Garry L. Cook, one of the secretaries leading in the Indiana survey of Christian churches.

cluding C. W. Cauble, Garry L. Cook, Fred R. Davies and Mrs. O. H. Griest, began at the East Columbus church, January 3. The counties of Bartholomew, Jackson, Scott and Jefferson were visited the first week in January. The first thing in order in one of these county surveys is to hang up a map of the county, with the townships and most important towns given. Then every church in the county is located accurately on this map and the condition of every church is investigated.

### Efficiency Institute at Fort Worth, Tex.

Magnolia Avenue church, Fort Worth, Tex., is to have an Efficiency Institute on February 21-25. The subjects and speakers are: Ministerial Relief, Dr. Clinton Lockhart; Benevolences, Otis Hawkins; Foreign Missions, H. D. Smith; Christian Woman's Board of Missions, Mrs. Terry King; American Missions, S. W. Hutton; Education, Clifford S. Weaver; Church Extension, L. D. Anderson. In addition to these features, local church talent will discuss phases of Bible-school work.

### A Victory at Ft. Wayne, Ind.

O. E. Tomes and West Jefferson Street church, Ft. Wayne, Ind., are happy over the payment of an old debt of \$4,400. They not only pledged the amount needed, but \$1,000 additional. Mr. Tomes has been at Ft. Wayne two years, has had 300 additions, and has done a lot of substantial work. West Jefferson Street is ready now for an advance. A revival meeting was scheduled for January. Mr. Tomes preaching and Prof. Sturgis singing.

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### Solving the Mid-week Prayer Meeting Problem.

The problem of the mid-week meeting in a New York church bids fair to be happily solved by the new plan inaugurated at Central church. Finis S. Idleman, the new minister, has adopted the plan which proved successful for three years in his church of 3,000 members in Des Moines. The program provides for bunching the week's church engagements into one night and combines a devotional period, a conference session and a social gathering. It is called the "triangle meeting" combining as it does the three different angles of church work. The devotional period begins at 7:45 p. m. and is distinctively a meeting of song and prayer. Mr. Idleman suggests the various branches of religious activities, general and personal, as the objects for intercession for the meeting and a number of members are then asked to pray for these special topics. A good pianist and chorister insure the right kind of songs. The conference period follows at 8:30, at the close of the devotional period, and the meeting breaks up into different groups representing all the organized activities of the church work. In one corner the young people talk over Chris-

tian Endeavor plans. In another corner the publicity committee reviews its work of the week, and plans its campaign for the future. Similarly in different rooms or parts of the church one can find conferences of trustees, deacons, missionary societies, etc. Mr. Idleman believes that successful supervision of church work requires more frequent meetings than once a month, and the new plan of a weekly conference is a fine stimulus to the workers. Persons present not related to any of the conferences are asked to join in any one

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for which they have a preference. The social period begins at nine o'clock. Conferences are over and tea is served by one of the societies, and a half hour of fellowship and acquaintance making closes the evening. This "triangle meeting" has already increased the attendance at the mid-week meeting nearly threefold. The plan will be watched with interest by other churches.

#### Ashland, O., School Entertains Experts.

The church at Ashland, O., A. B. Robertson, pastor, aimed to have all of the church in the Bible-school on Sunday, January 2, and to have all of the Bible-school in the church the following Lord's day. W. H. McLain, State Bible School Superintendent for Ohio, and Miss Hazel A. Lewis, National Elementary Superintendent, were present at the school on January 9.

#### Every-Member Canvass at Pittsburg Church.

Carl R. Berry, minister to the Hazelwood, Pittsburg, church, led his people in an every-member canvass on January 9, which resulted in more money being pledged to the work.

#### Most Successful Year at Omaha, First.

At the annual business meeting of First church, Omaha, Neb., it was reported that the past year has been the most successful from every standpoint that the church has ever experienced. The reports showed that all the local expenses have been paid and that there is money in the church treasury. The church mission paid about \$1,000 more to these expenses than in any preceding year. There has been a net increase of 246 in church membership. The Every Member Canvass was recently promoted with splendid success. Thirty-seven men reached every member of the congregation.

#### Moline, Ill., Pastor a Fruitful Evangelist.

Moline, Ill., First church, James A. Barnett, pastor, received during the year 70 members, as follows: By baptism, 45; by letter, statement and reclaimed, 25; making a net gain of 65. The present enrollment is 346. The Bible-school had an average attendance of 224, the banner attendance being 354 on June 6. Total amount of money raised by church and auxiliaries, \$3,377, of which \$2,980 was expended locally and \$397 for missions and benevolences. The church raised \$2,523, the Bible-school, \$670, the Ladies' Aid Society \$202, the Christian Endeavor Society \$357, and the C. W. B. M. (recently organized) \$18. The pastor reported for the eight months of his ministry with the church as follows: Sermons and addresses, 112; calls, 166. He spent six weeks in meetings elsewhere, preaching 53 sermons and receiving 64 additions. Including his evangelistic meetings before locating at Moline in May, he received a total of 331 additions to the churches during the year 1915.

#### North Yakima Ladies' Aid Pays \$5,000 on Building.

The annual meeting and election of officers in First church, North Yakima, Wash., were held Jan. 13. Reports were heard from every department. Total receipts were \$7,634.25. Of this \$1,944.60 was applied on the debt and \$449.77 to missions. The church property is valued at \$53,000. The present debt is \$7,500, with a legacy of \$3,000, due this month and the balance pledged to be paid within eighteen months. The Bible-school averaged 414 per Sunday in attendance and \$10.14 in offerings, with total receipts of \$840.49, of which \$209 was for missions. Total enrollment in all departments, 783. There were 73 confessions from the school during the year. There are 45 teachers and 18 officers in the North Yakima school. J. W. Tapp is the superintendent and Mrs. Mary Yeager, educational director. Ladies' Aid receipts were \$1,106.37. There are five divisions all working harmoniously. This organization has paid \$5,000 on the new building to date. The C. W. B. M. has 61 active members. The ministers' report showed 97 sermons, 657 calls, 408 meetings

attended, 58 weddings, 44 funerals and 140 additions to the church. The present resident membership is 988, with 156 who live in other towns in the valley. Total, 1,144. The church voted to ask the minister, W. F. Turner, and his assistant, J. W. Tapp, to hold a "home force" meeting this winter. This will be their third in four years.

#### Sharon, Pa., Church Points to Fine Results of New Pastor's Service.

R. J. Bennett went to Sharon, Pa., from Wilmington, O., Dec. 1. The following Tuesday night the church held a reception. L. G. Batman, of Youngstown, O., an old friend of Mr. Bennett, and D. P. Shafer, his father in the gospel from Central church, New Castle, were present and gave talks in commendation of the new preacher. The "White Gifts" service was given at Sharon at Christmas. One person made the "good confession" at this service. About fifteen families of the community were remembered with baskets, while a barrel of canned goods was sent to the Cleveland Christian Orphanage. The first week of the new year the pastor preached every night in an effort to get the correct addresses of all members. This was called "Enrollment Week." On Thursday night of that week a church social was held after the preaching service. The Sharon Bible-school is alive and thoroughly organized. The classes have monthly meetings and annual banquets. This fosters a good spirit of service. The Christian Endeavor is reorganized with one of the High-school teachers as president. Another High-school teacher is superintendent of the Bible-school. Sunday night, Jan. 23, the church observed Education Day with a special service on "Christian Education." Prof. Robt. W. Peden, of the High-school, spoke on "The Place of Hiram College Among the Colleges of Disciples," and Prof. Elmer Stillings, also a High-school teacher, spoke on "Hiram's Ideals." These men are both graduates of Hiram. Mr. Edwin Stillings, at present a student at Hiram, read the Scripture. Prof. Perry A. Jones, a graduate of Bethany and at present Principal of Sharon High-school, spoke on "What I Owe

To Bethany College." The pastor is also a Bethany graduate and he spoke for both Hiram and Bethany. There have been fourteen additions at the church since Dec. 1. The church and Bible-school have voted to adopt as an aim the doubling of the enrollment, attendance, offering and efficiency in five years' time.

#### The Indiana Plan of County Conferences Works.

Indiana Disciples are proud of the results being obtained by the newly adopted plan of county organization. This is an outgrowth of the old yearly county mass meeting of the churches. It contemplates the continuance and further development of that meeting wherever practicable. The plan provides for an organized co-operative fellowship within the county which shall always be on the alert for the interests of the common cause, which shall continuously study the problems of the churches in their local relations and their co-operative activities, and shall give support to and promote the whole program of work as a brotherhood of churches. Announcement comes of the first series of county conferences planned for late February in the Eastern District: Johnson County at Franklin, February 14-15; Shelby County, at Flat Rock, February 15-16; Rush County, at Rushville, February 16-17; Hamilton County, at Noblesville, February 17-18; Madison County, at Summitville, February 21-22; Grant County, at Marion, February 22-23; Howard County, at Fairfield, February 23-24; Tipton County, at Kempton, February 24-25. Garry L. Cook, Indiana's Sunday-school Superintendent; T. J. Legg, pioneer state evangelist, and Mrs. O. H. Greist, of the State C. W. B. M. will be associated with the Eastern District Evangelist, G. I. Hoover, in this series of conferences.

#### Charles S. Earley Leaves Oskaloosa, Ia., Church at Close of Fruitful Service.

Two years ago, Charles S. Earley went to Oskaloosa, Ia., to conduct a series of meetings. His effort was successful and of a character that made him desirable as a minister of the church which at that time

## Notes from the Foreign Society

Ray E. Rice, of Damoh, India, writes that Mrs. Rice has taken charge of the Girls' School in the town and he has taken the Boys' Orphanage School from Mr. Riech. Mrs. Rice and he have charge of a non-Christian Sunday-school in the town.

Dr. Mary McGavran reports a busy month in the medical department. The attendance at the dispensary ran 119 a day for the whole month. A great many of these people came from distant villages. The miles traveled by the patients to and from the hospital numbered 4,170. The season has been an unusually bad one for malaria, hardly one escaping.

Dr. C. L. Pickett, of Laoag, P. I., reports 30 baptisms for the month; 74 Sunday-school classes taught regularly, average attendance being 1,774; total number of medical treatments, 1,688; minor surgical operations, 31; major surgical operations, 71; in-patients admitted to the hospitals, 72.

Leslie Wolfe, of Manila, P. I., reports 29 conversions for the month from the various points in the Tagalog provinces.

Dr. W. A. Frymire reports the average daily attendance at the dispensary as being 35; the treatments given in the month, 1,613.

P. A. Davey, of Osaka, Japan, writes: "Last Sunday a student of Waseda University was baptized. Early in December the Tokyo district preachers attended a two days' conference. Eleven Japanese evangelists and F. E. Hagin had dinner and a social hour in the Davey home.

F. E. Hagin reports that the Christians in Hachiojo Islands are conducting their own Sunday-school and prayer-meetings. They have no preacher.

D. O. Cunningham, of Bilaspur, India, writes that the average attendance of the Sunday-school for the month was 486. He writes also, that a hearty welcome was ex-

tended to Mr. and Mrs. Saum, and to Mrs. Benlehr, also to the workers to the Woman's Board.

Word has been received of the death of two children, one the child of Mr. and Mrs. McCall, of Akita, Japan, and the other the child of Mr. and Mrs. Geo. B. Baird, of Luchowfu, China.

Two series of rallies are being conducted: The one in the West led by Bert Wilson and H. C. Hobgood and C. E. Robinson; the one in the East conducted by R. A. Doan and M. B. Madden. The Anderson church, under the leadership of J. W. Underwood, made most elaborate preparation for the rally. It was announced three times in the daily papers, and announced at all the services preceding the rally. The ladies of the church served both dinner and supper. A male quartet rendered two selections. The aim was to have 300 present at the supper. With such enthusiastic preparation the rally could not but be a success.

Stephen J. Corey, Secy.  
Cincinnati, O., January 26, 1916.

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was without a pastor. A call was extended Mr. Earley and he accepted the same conditionally—that he be permitted to return to his evangelistic field after a certain term of service for the church. He assumed charge of the pulpit on the first Sunday in January, 1914. Mr. Earley now feels called to the wider field of evangelism, and has resigned the Oskaloosa pastorate against the wishes of the congregation. Mr. Earley went immediately to Capitol Hill church, Des Moines, where he is engaged now in a revival. Oskaloosa will continue to be the permanent home of Mr. Earley's family and the headquarters of the evangelist. During Mr. Earley's administration the church at Oskaloosa has prospered, as the following record will show: Three hundred and thirty-three persons have responded to the invitation extended by the minister. The Sunday-school has averaged the largest in its history and has been more efficiently organized. Attendance at the regular services has been the largest for years. The Christian Woman's Board of Missions Auxiliary has increased about 50 per cent. A Mission Circle has been organized among the young women of the church, which is the largest ever organized in a Disciple church in Iowa. This circle is increasing in membership and interest. The Y. P. S. C. E. has increased in efficiency and interest and an Intermediate Society organized which is doing good work. Gospel team work has been launched among both the men and the women, and much good work done by them. The Aid Society and Philadora Club have both done splendidly in their respective fields of work. The church has made its largest contribution to missions, and is supporting its own missionary in India. It has undertaken its largest budget for the year 1916—\$6,500—and has this amount nearly subscribed.

#### Evanston, Ill., Pastor Interprets Last Year's Work.

O. F. Jordan has considered the 1915 work of his congregation critically and reports some interesting findings. He writes: "The economic factor has had much to do with church work the past year. We had the largest number of baptisms and the smallest number received by church letter,

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of any year in our history. The latter fact was due to nothing but economic causes. The smallest number of weddings was celebrated of any year in eight years, which is symptomatic of the economic conditions! If the church had had the same expenses as in 1914, there would have been no deficit. Three hundred dollars less were received on pledges than in the previous year, but special enterprises enabled us to meet all obligations. There are many encouraging facts about the work. The membership made a net gain of four, in spite of conditions unfavorable to recruiting. The attendance gained in both our morning and evening services, and for the morning service is the largest in our recorded history. Less than one-half of one per cent of our personal pledges defaulted. We gave through our various organizations nearly a hundred dollars more for missions than the previous year, the largest amount we have given since we have been in the new building. Only one year since our building was dedicated have we given more money for all purposes than we gave last year. The Every-Member Canvass starts us off on the new year with much more favorable footing. The 105 pledges are thirty per cent more than we have ever had before at this time of year, though not enough to finance our present budget entirely."

## Facts and Figures from Disciples Fields

### EVANGELISTIC MEETINGS.

Springfield, O., C. M. Burkhart, pastor, preaching; Miss Katherine Netz, singing.  
Los Angeles, Cal., Pico church, S. M. Bernard, pastor; Bruce Brown, evangelist.  
Des Moines, Ia., University Place, C. S. Medbury, pastor; W. T. Brooks, evangelist; 96; closed Jan. 24.

McAlester, Okla., Mark Sexson, pastor; J. N. Crutcher, evangelist; 48; closed.  
Garden City, Kan., M. O. Dutcher, pastor; R. H. Fife, evangelist.  
Des Moines, Ia., Capitol Hill, T. F. Paris, pastor; C. S. Early and the Saxtons, evangelists.

Emporia, Kan., C. R. Scoville company, evangelists; union meeting.

Bloomington, Ill., Centennial church, B. L. Wray, evangelist.

Ft. Worth, Tex., University Place, J. H. O. Smith, evangelist.

Indianapolis, Ind., Downey Ave., C. H. Winders, pastor; B. F. Daily, evangelist.

East Rochester, O., F. G. Strickland, evangelist.

Greensburg, Pa., B. S. Johnson, pastor; E. N. Duty, evangelist. Began Jan. 31.

Toluca, Ill., S. H. Zendt, evangelist.  
Des Moines, Ia., Grandview, W. T. Brooks, evangelist.

Coshocton, O., C. H. Hood, pastor; O. M. Walker, evangelist.

### CALLS.

A. E. Ewell, to Palestine, Tex. Accepts.  
W. L. Reese, to Rich Hill, Mo. Has begun work.

E. T. Edmonds, Jackson, Miss., to Lexington, Ky., (Woodland Ave.) Accepts.

C. N. Williams, Ripley, O., to Princeton, W. Va. Accepts.

F. L. Wolff, Shirley, to West Point, Ind.  
George W. Bullock, Terre Haute, Ind., Second, to Clyde Kan. Accepts.

Wallace R. Bacon, Richland Center, Wis., to Keokuk, Ia. Accepts.

B. T. Wharton, to St. Joseph, Mo. (Woodson Chapel). Accepts.

J. C. Hanna, to Jewell City, Kan. Accepts.

E. J. Gilshop, to Troy, Ida. Accepts.

W. S. Hood, Adrian, to Cleveland, Mo. Accepts.

### RESIGNATIONS.

W. B. Harter, Montrose, Colo. Will probably locate in Nebraska.

J. E. Rains, Kinsley, Kan. April 1.

L. A. Chapman, St. Louis, Fourth. Resignation not accepted. Will remain in St. Louis.

F. W. Kearns, Whiting, Ia.

W. H. Storm, Lexington, Ill.

T. R. Rust, North Vernon, Ind.

### NATIONAL TEMPERANCE BOARD NOTES.

The work of the board under the direction of the new secretary, L. E. Sellers, is developing in a most encouraging way.

Word from every quarter of the country is of the most cheering character. The fact is, our preachers and churches are simply going to support this work as they support our other national interests. Nothing can block the progress of Prohibition, and our churches know that through this regularly organized medium, the disciples of Christ can best help on to glorious victory. Loyalty

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to our own church board in the great national struggle with the liquor traffic will be the best way, and with many churches the only way, of helping on to certain victory.

The board hopes that every church in the brotherhood will accept the apportionment for this work or arrange for an offering for it as a special cause.

National Secretary L. E. Sellers, is ready to accept invitations to address temperance meetings, speak in "dry" campaigns and to present the claims of the Temperance Board before our churches anywhere. Write him for dates.

The office is prepared to furnish all kinds of temperance supplies and literature, much of which may be had for the asking.

American Temperance Board, Indianapolis, Ind.

# SOME STRIKING FACTS

The Foreign Society has established missions at the most strategic points in the heart of Africa, China, Japan, the Philippine Islands, India, and Tibet. This is a fact of very great importance.

The Foreign Society has emphasized with great strength the need of medical missions, and has planted hospitals in leading stations throughout the world.

During the brief time our missionaries have been in the Philippine Islands they have baptized over 7,000 people.

Our work at Batang, Tibet, is the only mission station among these 7,000,000 people, and is the most remote mission station in the world.

The work in Africa is one of the most outstanding missionary undertakings in the world. The native churches there support more than 100 evangelists of their own. There are 5,000 converts after seventeen years of work.

In the district of Nantungchow, China, there are 6,000,000 people for whom our four missionaries are responsible. One of the greatest, most open, and most untouched fields in the world.

The missionaries of the Foreign Society have created for the people a written language in Africa, have translated much of the New Testament, printed a lexicon with 5,000 words, a grammar, school books, and a Christian paper on the mission press.

The Sallie Long Reed Hospital, at Laoag, P. I., under the direction of Dr. Pickett, has practically eliminated the dread disease of yaws, and receives \$3,000 a year for expenses from the Filipino government. The number of patients treated last year was 15,476.

Our missionaries preach in ten different languages and in eight different lands. The sun never sets on the mission stations of the Foreign Society.

At Tumba, Africa, far distant from our mission stations, where R. Ray Eldred, our martyr missionary, lies buried, 307 people were recently baptized.

At Batang, on the Tibetan border, the first Sunday-school, the first Christian day school, the first kindergarten, the first baptisms, and the first church for the Tibetans have been made possible by the Disciple missionaries.

In Japan, the private secretary to Count Okuma, the premier of the Japanese Government, is a Japanese Disciple. The two chief interpreters for foreign speakers in Japan are Disciples. One of the chief Japanese Christian educators is a Disciple, and one of the five converts in Japan is a Disciple.

In Nankin, China, a highly educated Chinese man, who is a graduate of Hiram College, refused a government position at \$2,000 a year to accept a position as teacher in our mission at \$600 a year. His brother left a position paying him \$1,200 a year to accept a salary of \$300 in our Bible College in Nankin.

The Foreign Society conducts an orphanage at Damoh, India, of considerable importance. There is a farm of 400 acres. The orphanage is for boys only. There have been as many as 400 boys in this institution at one time. The boys that go there have no homes. They are given an education. They are taught the Bible every day. They also learn a trade. This institution has been supported by the Endeavor Societies from the first.

The Foreign Society conducts a printing press at Jubulpore, India. It does a great quantity of printing during the year. It publishes pamphlets and booklets and papers. It is a strong agency for the extension of the Kingdom in that land.

The Foreign Society has received and expended \$6,163,333 in forty years, or since its organization in 1875. We are sure every friend is more than satisfied with the results.

The offering for Foreign Missions in our churches is the first Sunday in March. If you have not already done so please order March Offering Supplies to-day, free of charge.

Address

F. M. RAINS, Sec'y.

Cincinnati, Ohio

## A Notable Success

The welcome that has been given by the leaders in the churches and Sunday schools to the little book just issued by the Disciples Publication Society:

### "The Training of Church Members"

is evidence that this text has come to meet a very definite need in the churches.

The following are typical letters received from leaders concerning the book:

**FROM REV. H. CLAY TRUSTY, Seventh Street Church, Indianapolis:** "I have examined thoroughly the manual, 'The Training of Church Members,' and think it a very fine thing. We need to spend some time with young Christians on the fundamentals of our Christian religion and church life. This affords a splendid guide."

**FROM REV. L. C. MOORE, Waterloo, Ia.:** "This book is filling a long known need in our mid-week service. I am more than pleased with it. The attendance was doubled in four weeks by the use of the text."

**FROM REV. IRVING BROWN, Sac City, Ia.:** "I am much impressed with it. Shall introduce it either at the C. E. or mid-week prayer-meetings. We all need the training it supplies."

**FROM REV. L. J. MARSHALL, Wabash Ave. Church, Kansas City, Mo.:**

"This is a timely piece of work. Its clear and simple presentations of the lessons to be taught should make it popular among Christian workers."

### How You May Use "The Training of Church Members in Your Work"

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- (2) As a text-book in your young people's Sunday school classes.
- (3) As a text for study in a special "Pastor's class" organized for training of young Christians and meeting either through the week or on Sunday.
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